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OUR WORK.

VOL. I.

MARCH, 1877.

NO. 10.

SERMON TO YOUNG WOMEN.

Preached in the College Chapel, November 29, 1876, by President T. C. Smith, and published at the request of the congregation.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. Prov. XXII. 1.

There are peculiar difficulties attending one's addressing the young. The light-heartedness of youth, that freedom from care which girls especially enjoy, partially unfits them for serious or continued thought.

A young girl, living under the loving care of her parents, regarded with a kind of generous and chivalric affection by brothers, having no experimental knowledge of the stern realities around her, lives in an artificial world. Her wants are anticipated by that love which watches over her ceaselessly, her desires are gratified before they have given her any unrest, and her education and social position are generally the very best her parents and friends can supply. She is last subjected to the annoyances of the reverses of fortune, and oftentimes becomes aware of them only from the self-denials of others for her sake. Independence of thought, and self-dependence for a living, do not form any very appreciable part of her education. On the contrary, she is taught from the very first to look to others in every extremity.

This is said, not complainingly, nor as charging her with criminal parasitism, but as explanatory of our statement that youth, and girls especially, are in part unfitted for serious thought. On these accounts her knowledge is more instinctive, her judgment intuitive, and her character reaches its perfect development at a late date. A further, and sometimes an unhappy result, follows.

Love calls her out from the home wherein she enjoyed the fullest protection, to the active office and the exposed position of fit help to one whose heart, while it is hers for love, has already felt some of the blows, borne some of the burdens, and tasted some of the bitterness of life.

Then, if she has not a ready ability to conform to her changed circumstances, or a love weighty enough to sweeten all her bitter cups, she is apt to fall into a fault-finding spirit, disastrous alike to her own happiness and that of the new circle of which she ought to be the life and light. No one, not even a woman, should derive her greatest happiness from retrospection. Memory should hold many objects for pleasant reflection, but one's life should have its center and its soul in the all-important *now*.

Besides, freedom from care is not genuine happiness; nor does the blithe, youthful spirit enjoy more or greater pleasure, than does the sedate and burden-bearing. The happiness of that one who pines for the

remembered freedom from care, and the happiness of her father's house, and accuses herself of folly for having left them to bear and care for others, is in a fair way to be permanently destroyed.

God has not given this life for a heyday, nor has he placed the pleasures of it at one end, and the pains at another. The fevered brow of care may bear a blithesome, happy heart. Autumn winds are cooler than the sprightly breezes of spring, more rugged than the zephyrs of summer, and may bear a threat of coming chill; but they nevertheless stir up the heart to a rich enjoyment, and see the crowning of the labor and the planting with a bountiful return. The hoary head, when found in the way of righteousness, is a crown of glory. Notwithstanding this partial unfitness for serious meditation, since silence procrastinates not the day of care, we speak the thoughts that are within us, hoping, by a plain statement of homely and common-place truths, to set the mind a thinking and the heart a longing for that fullness of life awaiting the wise.

A further difficulty experienced in the instruction of youth, is that they can not keenly realize the fact that the time for careless laughter, for unrestrained exuberance of spirit, will soon, *very soon*, be past; and they are too apt to exclaim: "What!!! Put old heads on our young shoulders! Never!!!" And away they speed, awaiting not the kind admonitions of experience, or receiving them impatiently, and sometimes defiantly. But by and by one serious difficulty, loss, or disappointment, lodges permanently in the brain; another and another follow; the clouds come oftener; the blood chills; the fancy is less florid, and life is changed.

"Oh, wondrous change."

And now the ear is open to hear, and the heart to receive what, if it had been received at first, would have been of inestimable worth in husbanding youthful and hopeful strength.

I now proceed to the performance of my task, with a reasonable hope that, for the hour, even the most careless will think soberly and judge deliberately.

I speak not to amuse, but to instruct; not to render thinking unnecessary, but to stimulate thoughts, to call them up from their coverts; and giving them the wings of fancy, and the feet of reason, to reach and explore heights seldom attempted by these youths before.

The wise man has put into the well-balanced sentence of the text a truth-jewel of rare worth in a fit setting of words. He had weighed, measured, and compared, and found much vanity. He had explored far, wide, and deep the field of knowledge, and among the rocks had found some priceless gems. Those of genuine worth he put into a book, that the foolish and unwise of all ages might be instructed thereby.

"A good name" Solomon uses as the equivalent of a good character, and good character is *self*. *What you are*, is of everlasting moment to you; what others think you are, of temporary. How strangely these words of wisdom contrast with the sayings of some foolish girls. He: "A good name is rather to be chosen than great riches." She: "I don't care what people think about me." His words are from the crucible heated to whiteness a thousand times; theirs from thoughtless hearts, that would invite danger by a foolish surrender of woman's greatest strength.

Care, and care with all your mind, might, and strength, too, what people think of you; not by trying to chase down the lie that may have

been spoken of you—you can better live that down, for it is a coin of general circulation, that hath this superscription: "A lie will travel from Maine to Florida, while Truth is putting on her shoes"—not by becoming acutely sensitive to every thing that is said of you, and suspicious of some fling in every fair compliment, but by becoming worthy of the respect, confidence, and affection of your acquaintances. This is the shortest, surest, safest road to that good which is better than great riches.

No woman, though she be pure as an angel, can go through the world without insult, except she keep her name free from spot or blemish. The first stain will attach *there*, the next to herself.

Eternal vigilance is the price of its getting and its keeping. Though she be surrounded by a cordon of defenders, she can so expose herself as to be wounded fatally despite them all. The jewel of her honor is in her own keeping. It can not be committed to others, but it may be sullied by a single word or look.

Do not think, however, that I would intimate that a woman has no other work than the keeping of her reputation for virtue; that she must be continually under dread lest some scheme is hatching to defame her, or some pseudo friend has betrayed her far from it. Woman is a human being, and has the duties, the work, the object of life, of such. Reputation, like humility, is best kept bright by paying little attention to it apparently, but at the same time keeping it as the apple of the eye, by a loyalty to duty unyielding and unflinching.

Permit me to advert here to some of the dangers which beset young women, that my words to them may run parallel in part with the sermon to young men, and also because an

address of any pretensions, or length, would be very incomplete without some reference to them.

I do not name drunkenness, profanity, or gambling; for, while young women are sometimes exposed to these vices, they seldom are ensnared by them.

Nor will I dwell upon the terrible evil of licentiousness; for, if the dreadful results that inevitably follow are not sufficient to deter, neither words of entreaty, exhortation, reason, or divine revelation, would suffice. As the bird, when charmed by the snake, is said to near, at every revolution, the open jaws and fatal fangs, so do these votaries of pleasure—ah! fatal deception!—at every recurrence of it, near the maelstrom of death they themselves have set in motion and given fury to.

It is not alone the way to death; the dead are here, and these steps take hold of hell. But there are vices affecting the women of all classes—lesser, but more insidious in their nature, sometimes finding excuse, or suffering at least, even in some of the strongest and purest minds. I name:

I. *Tattling*. "Where no wood is, there the fire goeth out; so when there is no tale-bearer, the strife ceaseth." Tattling, tale-bearing, gossip—all, even without venom, are idle words, and help to fill up, without profit, the measure of life. They must be accounted for—this sowing to the wind, which will bring the whirlwind.

No doubt there is as much gossip among men as among women, but theirs is not followed by such serious consequences. Conversation between men takes a wider range, and in by far the majority of instances, is the result of business relations. They do not have occasion to put in any virus to make their gossip spicy. It is so from the very nature of the

subjects discussed, and the relation sustained to each other. Besides, there is a kind of "code" prevailing among men, which makes every man responsible for his words, both in public opinion and before the magistrate. But women, when they talk, do so only in a friendly and social way. They have no business to attend to, and each must show herself agreeable. Their topics are few, and they are not accustomed to go out very far from shore on any sea, so that each has taken the other in a very short time over the field and to the limit of her explorations. Now, what is to be said? What done? The scalpel is at hand. Some unresisting, because absent, person is soon to suffer wounds, if not to be dissected scientifically, and discoursed about very learnedly. Many women fall into the habit unconsciously, and would be among the persons most surprised at a revelation of the full truth.

The remedy is at hand. Give her a larger world to live in; a sphere in which she can find full play of all her powers; something to talk about besides a little crocheting, her mechanical work in kitchen or laundry, the style of the latest fashions, the weather, the general health, and her neighbors. Help her to a largeness of mind and heart, which will forbid her indulgence in this very foolish and very hurtful pastime; give her more to do, and better opportunity to accomplish something, and the habit of gossip will soon die.

A second evil to which young women are especially subject, is *slavery to fashion*. Over-indulgence in dress, costliness beyond means, and elaborateness beyond simple beauty, these corrupt their thousands. I do not cry out against neatness, becomingness, nor beauty. Fashion, which secures these, is a most necessary servant, but beyond them it becomes

the most cruel master. Money and fashion, two objects of almost universal desire, are the autocrats of the world. Yet in themselves they are not vicious. The love of money is the root of all evil, and the folly of fashion veils and finally corrupts true womanhood. Beauty is a heavenly quality. It exists nowhere else in such ideal perfection as in the paradise of God. The highest type of perfect beauty has ever been granted to the angels, those divine, pure, holy, and godlike inhabitants of the city of the great King. To be beautiful, to wear the image of the heavenly, is a commendable ambition.

Harmony and order are the two first laws of the heavenly world. These laws should be studied, discovered, and followed. Beauty and harmony of dress, of inward fact and outward expression, may with propriety, and without any violation of God's law, be obtained. But it must not be forgotten that the *sine qua non* of beauty is not outward adornment, but inward grace; that the highest harmony that mortals may attain is a harmony of person and spirit, and of both with the ideal and the divine. "Whose adorning," says Peter, "let it be of a meek and quiet spirit, which is in the sight of God of great price." After all, it is the soul looking out of the eyes which gives them their depth and beauty; it is the intelligence animating the countenance, not regularity nor classic mold of feature, which renders one beautiful. "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." But sometimes laughing eyes answer you: "There is not so much in a feather or a flounce that you should make so much fuss about them." True; and therefore the folly of having no thoughts higher than they. Besides, one may be smothered in feathers, or bewildered in

the mazes of styles. Wisdom would advise us to seek the good and the true with the beautiful; to adorn the body with simplicity and taste; and then, as the soul is of so much more importance than the body, being endowed as it is with divine attributes and an eternal existence, with a correspondingly greater care should we seek to cultivate the graces of it. The following rules of dress are worthy your attention:

1. Never dress beyond your means.
 2. Study simplicity, and follow it.
 3. Cleanliness is preferable to tinsel and show.
 4. Abstain from and abhor those fashions that deform the body so divinely fashioned, and that give occasion to the lewd to remark them.
 5. Let your chief attractions be not of dress, complexion, or physical beauty, but rather "a meek and quiet spirit, in the sight of God of great price."
- The following adornments of the mind confer a beauty with which mere finery is incomparable:

1. Modesty, a quality of rare worth, a gem "of purest ray serene." Whatever may be the result of the latter-day effort to place woman in a position identical with that of man, if it makes her a brawling, political demagogue, as some men are, the very leaven of society will be corrupted, and we will be left in a helpless and hopeless condition. "It is better," says the man who had nine hundred women to advise him, "it is better to dwell in a corner of the housetop, than with a brawling woman in a wide house." The work of woman in the world will not be done by words, but by deeds, wrought out in patience. The favors she desires will be obtained, not by angry demands and insolent words, but by the gentler and more potent influence of a meek and quiet spirit. "Pride

goeth before destruction, and a haughty spirit before a fall.

2. Discretion, which keeps her name fair and her honor bright. "A prudent wife is from the Lord."

3. Virtue, without which all womanly qualities are embittered, and become as thoroughly evil as they were before good. Love without virtue is lust; truth is guile; beauty a snare; and her touch is pollution. "A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones." Virtue, the soul's resistance against evil, the seeking amid discouragements after the good, the true, the beautiful, is the brightest jewel in the crown of humanity. Angels adore it, and God loves it.

4. Wisdom. "Every wise woman buildeth her house; but the foolish plucketh it down with her hands." The seriousness of this life, the awful consequences flowing from misdirected effort, whether on account of ignorance or carelessness, demand the application of the soundest wisdom. She crieth in the streets; to all she lifts up her voice: "I love them that love me, and they that seek me early find me. My ways are ways of pleasantness, and all my paths are peace." Hear, ye youth. Pass not on and be punished. Enter her way now. Study it carefully. Pursue it steadily. Seek solid accomplishments rather than light accomplishments. You will receive therefrom a cheerful spirit, a lightening of burdens, a subduing of disappointments, and will secure the object of the life that now is in the life that is to come.

5. Love, which is the fulfilling of the highest law of our being. Home can not be without love. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Loving favor is better than silver and gold. Cultivate the affec-

tions. Love with a pure heart fervently. Love that which God loves, seek that which pleases him, and your lines can not fall to you in unpleasant places, for he will be your helper and your friend.

There is a second application of our text, an application at a period when the young woman needs all the power possible to forecast the future; it is when she is choosing one with whom she is to join hand in hand, and heart to heart, for a life-work together. Wealth is seductive. A good family—*i. e.*, a wealthy and influential one, is very desirable. But be not blinded. A good name in him is to be preferred to great riches, and loving favor rather than silver and gold. Other things being equal, it is well to have plenty of this world's goods; but there is no enjoyment to be derived from them alone. "She married well," has got to mean, "She married rich." A baseless hope, if indulged by any woman.

Finally, I recommend to you all the religion of Jesus Christ, the true friend of woman, the one who assigns her her true place in society, and whose religion, adapted to all ages, to all conditions, and to both sexes, will finally break the last fetter of body and of mind, and will exalt into the true liberty of the children of God. Learn to know what his religion is, what it teaches us to do now, what it proposes to do for us hereafter, and intrusting the keeping of your souls to him as to a faithful Creator, choosing first a good name and loving favor. Be not weary in well doing, for in due season you shall reap if you faint not.

"HONESTY THE BEST POLICY."

BY MRS. MARY E. FISH.

The earth lay glistening beneath the smiles
Of night's pale, mystical queen;
And over the leafless trees she spread
A mantle of silvery sheen.

A gentle sprite, from the realms of frost,
Regretting the flowers' decay,
Had witched from the royal treasures of Jack,
The loveliest gems away.

Determined to jewel the landscape o'er,
He scattered them far and wide;
Each bush and bough with the costly things,
Were decked like a fair young bride.

The wind stood peering with eager eyes,
(Far back in the frozen north;)
Soon laid his plans to secure the gems,
Then quickly he sallied forth.

His noisy trumpet he left behind ;
 We heard not its clarion ring ;
 Nor rode he forth upon shrieking train,
 But came upon silent wing.

"This wealth is mine !" and he filled in haste,
 A casket with crystals rare ;
 And shook from the woodland monarch's crown,
 The gems, sprite set with care.

The precious diamonds his girdle bore,
 Went sparkling across the plain ;
 Nor aught cared he for the ruin wrought,
 While gath'ring his pilfered gain.

Jack Frost, he knew, had treasures untold ;
 Then quickly with stealthy whirls,
 The young thief swept from each tree and shrub,
 The purest and whitest pearls.

The sun arose ; from a sheltering cloud
 Peeped over across the lea ;
 Perceiving the robber at work below,
 Sent forth his warm rays with glee.

A lesson of wisdom from me to-day
 The covetous youth shall learn ;
 The riches we crave we can not take,
 But each for himself must earn.

He heeded not as he caught the gleams
 (Rash youths so seldom are wise,)
 Of costly stones in settings of gold,
 And struggled to reach the prize.

The sun sent downward his beams of light,
 To melt the beautiful things ;
 And ere young Boreas left he learned,
 Dishonesty punishment brings.

Lafayetteville, New York.

THE SEIGE OF MAGDEBURG.

(From the German of Gustavus Neritz.)

BY E. A. DEVORE, A. B.

"Thy Kingdom Come!"

The month of months of all the year—May—had come, with its mildly-warming sun, its waving corn fields, its variegated meadows } and its thousand flowers and blossoming trees. Proclaiming the praise of God, the lark ascended high in the blue air ; the swallow had returned, and the stork, searching around with his long neck, looked at his refound nest. Field, forest, and meadow, air, earth, and water swarmed with numberless creatures,

which rejoiced in the goodness of their Creator.

Also, over Magdeburg's high rows of houses the bright sky vaulted, the friendly sun beamed, and the warming breeze blew; for what place is there outside of the mighty realm of our God?

But Magdeburg's inhabitants did not rejoice with the irrational beings around, although they had received from their good Creator far more glorious prerogatives, and therefore also greater reasons for joy than they.

Tired to death, the troubled citizens dragged themselves from the walls into their joyless and comfortless dwellings, in which abode terrible need with hollow eyes and sunken cheeks. Wasted forms tottered through the streets, knocked at the baker shops for the gradually decreasing loaves, trembled anxiously back from before the cannon balls which came crashing down, and stared with pitiless looks upon the bleeding, wounded, and mangled dead as they were carried away.

With the deepest sorrow Mr. Zumpe, Sigismund's teacher, beheld the universal need of the good town. Besides, he suffered not a little by the long continued siege. He was left alone in his wide school-room, and with the school children, his revenues also discontinued. Therefore he saw himself compelled to draw from his hard saved spare money, and only to make very small bites. Still this was his lightest sorrow, and willingly he would have made himself much poorer, if by that means he could have placed his neighbors in a happier situation.

With his breast full of anxious care, he lay down one evening. There a very strange dream came over him. It seemed that he was in a very magnificently adorned and immeasurably great hall. From many crystal chandeliers shone forth thousands of

burning candles, whose glimmer was reflected from the polished marble walls. A royally prepared table, having almost no end, steamed with the most savory spices of all kinds; golden gleamed the wine in polished flagons; delightful odors emanated from many colored flowers in gold and silver vases, and a host of liveried servants waited the nod of the royal master who, with satisfied expression, looked over the prepared feast.

"Call the guests," he now commanded, "for all is ready."

And they quickly went away, but soon returned with eyes cast down.

"Lord," spoke they sadly, "they do not desire to come, whom thou hast invited to thy feast."

"Why not?" inquired the king.

"The first," answered the servants, "had to bake a little bread; another had to count and clip his ducats; a third to adulterate wine and beer; a fourth to lend at usury; a fifth to borrow money, intending not to repay it; a sixth, to cheat with false wares, false measures, and false weights; a seventh to steal and rob; an eighth to reap where he had not sown; a ninth to beg without need; a tenth to judge unjustly; an eleventh to rule badly; a twelfth to aspire to the land or house of his neighbor, also to alienate from him his wife; a thirteenth to mislead innocence through bad words and deeds; a fourteenth to strive for 'a ribbon in his button-hole'; a fifteenth to carry on wars, to burn cities and villages, to lay waste the land, and to murder hundreds of thousands. All asserted that they had no time to come to thy banquet, and begged us, on that account, to excuse them to thee."

Then was the king angry, and spoke:

"The guests were invited in Prussia, in Bavaria, in Denmark, in Saxony, Austria, and Hungary, in En-

gland, France, Spain, Portugal, and Italy, even out of Sweden and Russia, but they were unworthy. Therefore go into all regions of the world and fetch the blind, the lame, and the beggars out of East, and South, and West Indies—the Hindoos, Chinese, Africans, and whatever they all may be called. But I say to you, of those invited, no one shall get to taste of my banquet, for many are called, but few are chosen.”

And soon the hall swarmed with the strange people of the earth, having black, red, brown, and yellow skins, and only Mr. Zumpe sat in the middle of them with a white complexion. But they all rejoiced in the heart-quickenng meal.

Suddenly there was a roaring through the hall, as of the wings of doves, and cloven tongues of fire swayed over the heads of the guests.

But the king spoke sadly, “Canst thou not induce those invited to change their perverse wills?”

And a soft voice, like the sighing of spring, answered, “No! I have spoken to them through the words of the Bible, through the thousand voices of nature, and through joy and sorrow. Not tired have I become of knocking both softly and loud, thundering at their hearts, but in vain! They believe not my words, and hold their earthly food higher than thy heavenly.”

Then the king was silent. But after the meal was finished the guests dispersed into the paradise-like country surrounding the hall. Here alternated blooming villages with beautiful populous cities, and delightful gardens with luxuriant orchards.

But nowhere could one perceive full arsenals, soldiers, policeman, locked doors and gates, and nowhere ragged beggars or insolent idlers. Here one heard no boisterous cry, no oaths, no contention—nothing of persecution or of war. With pleasure they all

obeyed the wise and gracious regulations of their king.

“In whose kingdom are we now?” Mr. Zumpe, full of pious astonishment, asked of an inhabitant.

He received the answer, “In Christ’s kingdom. His kingdom of grace has come to you indeed; but so many of you think his kingdom consists in eating and drinking, instead of in righteousness, joy, and peace in the Holy Ghost. Because you have not obeyed your good king you do not live so happy as we.”

Here Mr. Zumpe waked from his lovely dream, and the deafening thunder of artillery painfully convinced him that the kingdom of God among them had prevailed not enough for the supreme sway.

On that account he prayed fervently that it might soon come in all its glory.

“Thy Will Be Done in Earth as it is Done in Heaven!”

Mr. Zumpe was impressed so deeply by the dream which he had, and by its beauty, that, quite full of the desire to see it accomplished around him, he concluded to work for its immediate fulfillment. With this praiseworthy purpose, he went, the next forenoon, to the senate-house, where, under the direct supervision of the Lord Archbishop and Administrator, a very earnest consultation was held concerning the weal and woe of the city.

When he, not without difficulty, had received the desired permission to bring before them an important matter, he related his wonderful dream.

Then, with eloquent, fiery words, he continued: “Noble and very wise lords! look around you. See whether or not the gracious will of the good God is done everywhere. It happens without our prayers that

at their appointed moment the stars must end and must begin again their courses in the firmament. It comes to pass that rain and fruitful seasons come from heaven; also, that summer and winter, day and night, and seed time and harvest do not cease. Before the mighty will of the Lord, in a storm, the oak of a thousand years bows its head, the raging billows rise to the skies, and the winds hasten to their destination. Obedient to the will of its Creator, the bird of passage flies from its native nest away into distant parts of the earth; the German marmot makes its bed in the frozen earth, and the frog sleeps under the pond's icy covering.

"From the immeasurable sun even to an atom—from the leviathan down to the mite—every creature and every thing obeys the will of God, which the host of angels themselves in heaven hasten to fulfill—only man does not!

"God desires that all men should be saved and that they should attain to the knowledge of truth. Tilla, his mercenaries, and his priests strive to hinder both of these. Therefore they set themselves directly in opposition to the will of God.

"To convince them of this, and to picture before them the salvation which we even now would enjoy upon the earth, if we strove to fulfill the good and gracious will of God, with your consent, I will go into the camp of the enemy. The Lord who, through a weak woman, once saved Israel from the superior force of Holofernes, will give power to my words and emphasis to my suppliant prayer. Surely he will save us speedily."

Here Mr. Zumpe stopped to take breath. His eyes gleamed, his countenance glowed, and his neck, formerly bowed down, was raised erect.

Compassionately, and at the same

time bitterly, laughed Christian William, as he now answered: "My friend, your speech smells very much of the dust of the school in which you daily move. Remember that Tilla and his people have Moses and the prophets, as well as we. They do not listen to these, still less will they hearken to you. Therefore consider your beginning as unnecessary—yes, as foolish. Continue to teach children and not adults, who are able to speak with more experience than you."

The teacher continued: "Most gracious sir! allow me to say a few candid words to you. If we wish that others should become better we must begin with our own improvement. If we wish that others should do the will of God, we ourselves must perform it first. Pardon me, most gracious sir! The Savior has commanded, 'Bless those who curse you;' but you have wished that Tilla and all his soldiers should receive lame legs. The Savior commanded that we should do as the charitable Samaritan did, but you have contemptuously refused the poor lame boy, who came to implore your help. And you, also, Lord Ampach, know that one should forgive his brother, even if he should offend him seven times a day. But you have suffered your cooper, Kuhnert, the father of a large family, to be thrown into prison—yes, you rather would have delivered him up to death. Is this the will of the Highest? Lord Butcher, Baker, and Wine-merchant, surely you have heard that one should break his bread to the hungry, should clothe the naked, and should provide the needy with homes. But you have taken advantage of the universal calamity in order to enrich yourself. Also, you profane the name of your God, and do not suffer his kingdom to come to us. Remember some—

"Cast out the fanatical babbler!" here broke in the angry voice of the administrator, which all the others applauded.

In a moment the preacher of truth was seized by many nervous hands, and he did not recover his senses until he found himself outside in the street, and alone.

Still the brave man had not lost all hope. He proceeded confidently to the gates of the city. "Now let me out of the little gate," he here begged of the citizens standing guard.

"What for? Whither would you go?" they asked.

"Into the enemy's camp to General Tilla," answered Mr. Zumpe.

"How?" asked the citizens, wondering. "Does our Lord Administrator desire to negotiate? And for that purpose would he have selected you and not a tried officer? Yet, show your authority first!"

"I carry the authority in my heart, and I desire to persuade Tilla to a withdrawal and to peace."

"Mr. Zumpe," spoke one of the citizens, "if I did not know that you are a very pious man and an upright citizen, we would be compelled, on account of your demands, to hold you as a traitor who desires to point out to the enemy the weakness of our town. Be advised, and return home. By no means do you dare go into the enemy's camp."

Then Mr. Zumpe made still a last attempt to carry out his benevolent purpose. He provided himself with a weapon and joined in with a company who went to relieve the defenders of the outermost walls. As the enemy now approached, with the design to take the wall by storm, leaving his weapon behind him, he sprang upon the breastwork and cried with all the power of his voice to the aggressors: "Dear brethren! have not we all one Father? Has not one

God created us all? Therefore, let us sheathe the sword and become friends."

A rough scoffing was the only answer which Mr. Zumpe received from the enemy. A citizen pulled him by his coat-tails from the breastworks, and said to him, "Comrade, we are here to fight, and not to speak. Do you desire wilfully to expose yourself to the enemy's balls?"

Scarcely had the man spoken these words when they were proved to be true. At this time the assault happily was beaten back; but of it Mr. Zumpe deserved none of the credit, because he either could not or would not load a musket or shoot it off. His heart bled within him during the murdering, and when he was relieved he thanked God fervently that he could return to his peaceable dwelling. Upon the way he sighed, "Lord, break thou every bad counsel and every evil purpose. I was not able to accomplish it."

"Give Us This Day Our Daily Bread."

Mr. Zumpe thoughtfully walked to and fro in his chamber. His breast heaved with heavy sighs as often as the tumult of war reached his ears; and suddenly there was a light knock at his door.

"Come in," spoke Mr. Zumpe distinctly; and, in company with his seven-year-old sister, Sigismund Kuhnert stepped into the room.

They both stood timidly near the door, and did not dare to speak first.

"What do you want, my son?" quietly asked Mr. Zumpe of the boy, who, as well as his sister, resembled a skeleton in paleness and lankness.

Still, as if dumb, the one interrogated, took a little package out from under his left arm, and when he unfolded an old, ragged handkerchief, there came to view a black-bound book adorned with silver edges and catches.

"A kind greeting from my mother," spoke the colorless lips of the boy, "and she says to beg you, for God's sake, Mr. Zumpe, to buy from us this book of the Evangelists. The rich goldsmith, on the other side of the corner, has offered her for it three florins, as the worth of the silver, and I will let you have it for the same price, because she perhaps can redeem it from you sometime."

Taking the book in his hand, Mr. Zumpe continued, "Aye, aye! Do you desire to sell the blessing-bringing word of God? I now believe that your need is very great. But have you no unnecessary things?"

Sigismund shook his head sadly, and forcibly choking down his sorrow, said, "They are gone already. We sleep upon the naked deal-boards."

These few words deeply moved the man of God, and he spoke, "Then did not the rich Lord Ampach pity you?"

"He desires to know nothing of us," answered Sigismund, "and lets our poor father almost starve in prison."

Then Mr. Zumpe was silent, took the book, sought out the three florins desired, handed them, wrapped in paper, to the boy, and said, "Here, my son, tell your mother I have divided my whole riches with her. I take the book from you, lest need may yet compel you to sell it."

He then opened a cupboard, took out a moderately large loaf of bread, divided it in two equal peices, and gave one of them to the boy, with the words, "Here, child, with one half, I have enough for me to-day, and the heavenly Father will provide again to-morrow."

Sigismund's dim eyes gleamed suddenly into flames. Hot tears of thankfulness ran out of them, and with fingers trembling with joy, he clasped the inestimable gift. But

his little sister, longingly holding up her hands for it, lisped, "Bread, oh, bread! Pray, Sigismund, bread!" Drinking, in full draughts, the joy of his good deed, Mr. Zumpe spoke, "Is it not so, children, that bread is a precious gift of God? How little does one know this in the time of superabundance, and on that account forgets the duty of thankfulness to the generous Giver. Now, may God attend you, and may he see fit to continue to protect you and your parents in this distressing time."

And they went away, after Sigismund, in great fervor, had kissed the good hand which distributed money and bread.

Between the four naked walls of her little room Mrs. Kuhnert, in the midst of her family, rejoiced more over the half loaf of bread she had received than many a one, who already has his life-long store in barn, cellar, and coffer.

From the depth of her heart she thanked the heavenly Father for it, although (as Dr. Luther enumerated it in his exposition of the fourth petition) she still lacked much of her daily bread.

A half hour was not passed, after Mrs. Kuhnert had received the three florins, till Sigismund stood, with a whole loaf of bread under his arm, before the city prison and whistled. Then was a twine let down from a window of the second story, to which Sigismund fastened the bread and then gave the signal to draw it up to his hungry father, who, with great difficulty, was able to press the worthy gift through the iron bars.

[TO BE CONTINUED.]

As arrows are at the commandment of the owner to be used, even so children are at the commandment of godly parents.

The Lord is our Shepherd.

SIMPLICITY AND MULTIPLICITY.

BY PROF. B. F. M^r HENRY.

Nature exists in a variety of forms and phenomena, in simplicity of matter and laws. Diversity characterizes all objects animate or inanimate, from the tiny sprig of moss to the tall, branching oak; from the microscopic infusoria to the huge mastodon; from the smallest grain of sand to mighty worlds revolving in space. The variety is unlimited; but a simplicity of plan and purpose is apparent in all this diversity. Nothing exists alone. Every object has infinite relations, each one is related to all others, and all others are related to this one. The tree, which to-day puts forth its leaves and spreads its branches to the breeze, has connections extending all the way back to the primeval forests of the carboniferous age, and is the product of the rains and sunshine of unknown thousands of years.

Simplicity is seen in the elements of matter. In the whole world—earth, air, and water—the animal, the vegetable, and the mineral kingdom, there are, so far as known, only sixty-three elements. These are precisely the same, whether composing the animated flesh of man, the beautiful and fragrant flower, the delicious fruit, the hardest mineral, or the subtle and elastic air. Different aggregations and arrangements of atoms, few in number, constitute all the varieties of material substances, qualities and forms. The same kind of atom may constitute bodies possessing directly opposite qualities. The diamond, the hardest substance known, and the most precious and brilliant gem, is the same in element as the dull, black, brittle charcoal. Oxygen, the vitalizing element of the air, and ozone, a poison to the lungs, are the same element. As in

thought there is but a step from the sublime to the ridiculous, so in matter a slight change in the composition or arrangement may change white to black, green to red, brilliancy to dullness, brittleness to tenacity, sweet to sour, food to poison. All the various phenomena of light, electricity, heat, magnetism, and chemical affinity, are merely different manifestations of the same agent. This simple agent, without weight or form, manifests itself everywhere throughout earth, air, and sky, and by its myriad offices and stupendous results shows the multifarious and mighty workings of a *single* principle in nature. All nature, in fact, rationally considered, is “a unity in diversity of phenomena.”

The electricity which at times, in fantastical shows, leaps from cloud to cloud, from cloud to earth, producing with each flash a shock that shakes the solid earth, is all the while at work silently and invisibly; and in its *secret, silent* workings it produces results a thousand times more wonderful than the most vivid flash of lightning or the loudest clap of thunder. It is present in all chemical action. It has power to unite elements into compounds, to break up compounds into their elements, or to prevent chemical action. It is closely associated with the principle of vitality, and thereby acts an important part in clothing the world with beauty. The grass of the plain, the pine of the mountain, the polyp of the coral seas, and the kingly lion, in common feel its influence. It gilds the northern horizon with the aurora borealis, and your watch with gold, or your knife and fork with silver. It violently shatters the toughest oak, and with most delicate touch directs the poles of the needle. It sets the heavens ablaze with livid fire, and at the same time—ahem!—sours the milk in the cellar. It

strikes man speechless, while it talks with a thousand tongues. It is always true to itself, and at the same time is the readiest tale-bearer in the world. It is as various in action, at times even seemingly contradictory, as was the fabled Proteus in form. It is omnipresent to man, and the sphere upon which he dwells.

Gravitation is a simple principle, always consistent with itself, always conforming to one universal law; yet its offices are innumerable. It attracts to the earth the floating particles of dust, holds the moon in her orbit around the earth, swings the planets around the sun, determines the eccentric orbits of the wandering comets, and keeps in place all the stars, centers of systems of worlds, in their mighty sweep around the far-off center of the universe. It holds the mountains on their foundations, the oceans in their beds, carries the rivers to the sea, and rolls the tides around the world. It makes winds, hurricanes, and ocean currents, measures time, and propels machinery. It works paradoxes, causes vapor and smoke to ascend, rain and snow to descend, presses the ship upon the water, and at the same time buoys it up; causes the tower to fall, the balloon to rise. Not a single material object in the wide universe escapes its grasp. Its action is simplicity itself; the results constitute a boundless multiplicity.

Thousands of years before the creation of man, the atmosphere was too densely filled with carbonic dioxide to support life of the higher types. Vegetable life was introduced. Exuberant vegetation covered all the broad areas appearing above the great deep, and absorbed from the air the great excess of carbon, and then was itself converted into coal, and buried in the solid strata of the earth. By this process of nature, the noxious carbonic dioxide was gathered up out of the air, and its carbon handed down to man in the shape of coal beds, furnishing ten thousand utilities and pent-up forces of greater multiplicity and more unbounded energies than all the fabled powers of the monsters, gods, and goddesses of antiquity. The various uses which man makes of this coal, meets also a want in nature as modified by man. As tillers of the soil multiply, the productiveness of vegetation is increased, and a greater demand is made for the plant-food, carbonic dioxide. Every engine which traverses our plains, every steamboat on the lakes or rivers, every steamship on the ocean, every furnace or forge run by the consumption of coal, every coal fire, is setting loose from its long confinement the carbon of the paleozoic times, and is thus supplying the present wants of the vegetable kingdom. Through the beneficent working of this simple plan in nature, transportation and manufacture incidentally contribute much to agriculture.

Language is the treasury and vehicle of thought. In it are imbedded the fossil remains of all the great intellects of the past, as the fauna of the geologic ages are imbedded in the earth's crust. The passions which fathom the vast abyss of being, all the infinite variety of thoughts possible to man find here an expression; yet language is simple. Every conceivable affirmation falls within the limits of three self-evident principles, expressed in the simple formulæ: A is A; A is not A; A is either B or not B. Throughout the whole range of mathematical demonstration, throughout all the devious arguments of the lawyer at the bar, throughout the intricate and profound reasonings of philosophy, nothing more is done than to compare two terms or notions with

each other through a third. Were we to look to the moral law, we should find there this principle, which, as we have seen, pervades all nature, human language and thought, the same simplicity in multiplicity. Benevolence is the basis of all the virtues. "Love is the fulfilling of the law."

LESSONS IN ZOOLOGY.

BY PROF. D. J. EVANS.

In this lesson we shall first speak of the worms that annoy children. The scientific name of these is *ascaris lumbricoides*. The male is about five inches long, and the female from ten to fifteen inches. But they vary greatly in size, according to their age. The worm is cylindrical and elastic. It has a well defined portion called head, which is larger than the neck. The head has three lobes. Under the body, near the extremity of the tail, there are two appendages that resemble fangs, or hooks, and bend forward.

The eggs, at maturity, are oval, and as many as 64 000,000 have been found in one female. It is supposed that these eggs will hatch in the intestine, either when laid there by the parent or when taken inwardly by the host. It is not determined what the cause of their distribution may be, but it is ascertained that they abound in damp regions. They also gain admittance into the intestines on raw food, mollusks, or insects that may be taken into the stomach.

Unhealthy food, or insufficiency of food, will cause their exit. And from this fact the treatment of persons annoyed by them becomes simple. It is well known that they are more frequently discharged in summer, especially when raw fruit has been eaten. The fruit causes an ir-

ritation of the alimentary canal, and diarrhœa ensues. This fact has given rise to the opinion that unhealthy food produces worms. But we think that it is more probable that it causes their discharge. It is known that it takes time for their development, indeed, longer time than intervenes between the eating of food and their appearance in the discharges. Any cathartic will cause their expulsion, but such as effect especially the smaller intestine will cause a more abundant egress, since the worms inhabit those parts. If children ate nothing or drank nothing raw, or without being boiled, they would never be annoyed by such pests.

But we shall now mention an Entozoan that has been only recently noticed. Often persons' bodies after death appears as though covered with sand. It was discovered that this was caused by little cysts, containing within them little thread-like worms coiled in a very small space. From this coiling they received the name of *trichina spiralis*.

Until a few years ago no annoyance was supposed to have been caused by the presence of the *spiralis*. Though as many as 70,000 or 80,000 were found in one cubic inch of tissue, yet no disturbance had been traced to their effect. But of late the effect of this parasite is considered the most annoying, as well as the most fatal, of diseases. But fortunately the source from which man derives it is known and can be easily avoided. As far as known, pork is the only medium that communicates the *spiralis* to the human tissue. Like the tape worm, its favorite host is the swine, in whose tissue it exists without any manifestations of its presence until particularly sought for with the microscope. When the pork is taken into the stomach the gastric juice destroys

the tissue of the cyst, but invigorates the worm within. These enter the intestines, grow and flourish, and finally copulation takes place, and each female becomes the parent of a myriad. The infant progeny grow, and wander through the system, along the lacteal vessels, through the veins and capillaries, and through tissue, until in about four weeks they become imbedded in the muscle and disseminated through the entire system.

The first symptom of their presence is the irritability produced by their penetrating the walls of the intestine. When they wander through the tissues the patient becomes sick and feverish, and when they penetrate the tissue of the voluntary muscles these become sore and swollen, and painful when exercised. These embryos, as they wander, are only one one-hundred and twentieth of an inch long.

In four weeks they have ceased their growing and perambulating, and become covered with cyst, as their parents were, imbedded in the tissue of the swine. In this condition they are inactive, and if the patient survives until this happens, he will not suffer any further annoyance. Death, however, relieves his suffering from two to four weeks after eating the infested pork.

From their history we see that no remedy can be subscribed. Usually their presence is not suspected until they have begun their work. And most medicines, when taken into the system, become assimilated by the cells, so that when the medicine reaches those tissue infested by the embryos, it loses its virtue as medicine, and becomes a part of the tis-

effect when they penetrate the muscles. Inflammation ensues in every tissue. And as the body is made of cells which assimilate our food and secrete the excretions, we can readily see that their disability to perform their function would result in death.

In face of the danger of such distress, no one can be too cautious and fastidious in his use of pork. Under no consideration should it be eaten unless it is certain that it has been thoroughly heated to the degree of temperature that would be fatal to the spiralis. As in most places in this country swine are fed in pens noted for their mud, stench, and insufficient capacity, it is a wonder that so few examples of this malady are seen.

BLACKBOARDS IN SCHOOLS.

It seems that improvements in any direction is made at the cost of degradation in another. Advancement in one thing is made by retrogradation in another. Like denting a tin cup—the depression in one place will inevitably cause the bulging of another place. Free schools cost the corruption of the more refined children. Liberty costs blood. The constitution was preserved by destroying a large portion of the wealth of the country, and degrading the morals of most of the citizens.

We do not wonder that the inventions of the present day, which produce great advantages in some respects for the education of children are pernicious, even in other ways.

The use of blackboards and charts have become so common in our schools that they seem indispensable, and there is no doubt regarding the facilities they offer to the teacher. But oculists and "medicine-men" have pronounced against them.

We can imagine our condition were we punctured by a pin in every part of the surface of the body. These parasites produce the same

Like many other things, it is not the blackboard that is to blame, but the manner in which it is used. The oculist complains that the eyesight is injured by the use of the charts and blackboard. The way in which the injury is produced is causing pupils of different eyesight to stand at the same distance from the chart while reciting. The "distance of clear vision" is various in different individuals. This is evident when we notice the different distances at which individuals hold objects that they closely scrutinize; and when children are made to stand in a line and "toe the mark" before a chart, the "strain" upon the eyes is different in different pupils, and a constant or a frequent strain becomes injurious. This is not the fault of the chart; it is the teacher's fault. The difficulty may be removed by allowing the children to stand where they can most comfortably see.

The blackboard exercise, when long continued, produces a weariness that is more disagreeable than if produced by any other exertion. A permanent injury may be produced by a long series of blackboard exercises. We have noticed young ladies almost faint when required to write on the blackboard for thirty minutes at a time; and even in less time we have seen the student's arm drop by his side. This result is not a fault of the board, but it is the abuse of the privilege. With regard to the health of the pupils, we are convinced that blackboard exercises should be abandoned in most recitation-rooms.

But the source of the greatest injury inflicted by blackboard exercises is the use of chalk. It is well known that workers of tombstones consider the marble dust exceedingly injurious to the health. The chalk dust in recitation-rooms is similar, and produces a like result. We

would not overestimate the amount inhaled by every student in U. C. College during one term, were we to say that it is an ounce of chalk dust mixed with the paint of the blackboard.

Is this unhealthy? During the examination of the class in Political Economy, at the close of the last term, the professor sent two students "to the board." They used cloth "patent rubbers" to clear a space on the board for their exercise. The dust thereby raised did not discommodate the students or the professor, but to a gentleman present, who was suffering with the asthma, it was unbearable. If it was injurious to him, it is not beneficial to any one. Once we visited a recitation in algebra. The class consisted of fifteen or sixteen students. Each one worked several examples, and each example was erased to make room for the next one. Some dust was therefrom floating in the room, and at the close of the recitation we were surprised to see our new silk hat, which we had cautiously set by our side, so covered with the dust from the blackboard, and our broadcloth looking so unusual, that we almost fancied that we resembled Sir Matthew Hale with "the miller's hat and coat on."

But the injury from the chalk dust can be obviated by using the soapstone pencils instead of chalk. These pencils do not crumble like the crayon, and but little dust is caused to float in the room from their use. But the injury received by standing too long at the blackboard can not be well avoided in the recitation-rooms, unless some contrivance be invented whereby a student could write without holding the arm and head in an unnatural position.

Did the teachers in our common schools compel the students to assume, as a punishment, a posture as injurious as writing on the blackboard

necessitates, they would be advised by institute instructors to abandon it as heathenish and brutal. We are a teacher, and we have learned the advantage of freely using the blackboard in the recitation yet we see daily instances where it is positively pernicious.

There are some kinds of recitations which can not be conducted to any advantage without using the board. But we know it can be profitably abandoned in most all exercises except in the demonstration of mathematical problems. True, it will cause more work to the teacher.

To capitate: Threatful injuries are caused by blackboard exercises, viz: injury to the eyes, injury from chalk dust, and injury from the unnatural attitude of the arms and other portions of the body while writing on the board. Since the first two can be avoided, it is the imperative duty of teachers and directors to make the necessary arrangements for so doing. And in this connection, we greatly hint to the trustees and executive committee of U. C. College to furnish the recitation rooms with suspended pencils and carpet-sloth rulers, and thus enable a student to avoid a reputation of stupidity, and save the teacher the temptation to be cross.

All teachers we advise to make the blackboard exercises as short and as infrequent as possible. And we encourage some genius to invent a board that will not require such an injurious posture as the present style requires.

CLARA MERRILL.

A strict observance of the Sabbath may be truly considered as the best external preservative of religion, for it is very evident that the streams of godliness are deep or shallow, according as this bank is kept up or neglected.

GYNOMANIA.

* * * We sometimes read of ladies of wealth and social standing who are subject to attacks of kleptomania, and bring home loads of stolen goods, for which their husbands willingly pay to avoid the disgrace of permitting their arrest on a charge of stealing. Unfortunately, if the victim of the passion is poor and without influence, it is looked upon as a crime, and punished as such. There are many, in fact, who think that, because they have no desire to drink or steal, others who have such desires can overcome them if they will, and that it is only by yielding to their passions and desires that the latter have obtained the victory over common sense and virtuous intentions.

Kleptomania is no more rare than dipsomania, but there is another much rarer even than the latter, and to many, probably, its existence is unknown and unheard of. As yet it has not even a name, hence we shall call it, for want of a better title, *gynomania*, and apply to its victims the familiar botanical term *speciosa*.

We refer to the passion that some young people have for the dress of the opposite sex. At no time in history have the coats, hats, and boot-worn by ladies so closely resembled the corresponding articles of male attire. It is true that in most cases it is possible to distinguish the two by the superior elegance and finish of these intended for the gentler sex. Then, too, a miss who would follow too closely the dress of her brother is designated "fust," and hence modest and virtuous girls relinquish the extreme styles to their sisters of a bolder class.

Young men have reached the limit of effeminacy when they have curled their hair and parted it in the mid

ble. There is no other safety-valve for the escape of their pent-up womanhood; and he that would go further must adopt the entire dress and appearance of a woman. Startling as it may seem, there are men, some of them no longer young, who can no more refrain from wearing skirts and bustles than the toper from his glass. Sometime since a young man was arrested in the streets of a neighboring city dressed like a fashionable lady. His slender form was rendered more so by the tightest of stays; his legs were bound together by a pulled-back skirt and bustle; his narrow feet were encased in high heeled boots; his hair was crimped and frizzed; he was adorned with ear-rings, breast-pin, ruffles, and laces; he was accustomed to walk the streets at midday, unsuspected by either sex. Although heavily punished by fines and imprisonment he always returns, at the earliest possible moment, to his peculiar practices. He states that he can assign no reason for his odd conduct.

LLON A LLEDDF.

A grateful Iowa undertaker writes to his friend: "If you ever want a coffin, call on me. I shall be only too happy to bury yourself or your family at cost."

It is said that a tradesman in an Ohio city appends to his advertisement: "Ministers of the gospel supplied with goods at cost, if they agree to mention the fact to their congregations."

It was a well-meant but novel compliment from a parishioner, who declared to her minister she did not know which most to admire—his last thanksgiving sermon or his wife's new dress.

A Bible class was asked to name the precious stones named in the Bi-

ble. After several scholars had given answers, one little fellow called out, "Well, Thomas, what precious stones have you found?" "Brimstone," was the reply.

One of the most original of juvenile inventions was that of little Fanny, who, instead of saying her prayers at night, spread out her alphabet on the table, and, raising her eyes to heaven, said, "O Lord! here are the letters. Arrange them to suit yourself."

A clergyman recently sent to a Selma (Ga.) newspaper a notice that he would preach a discourse on "Selma's Expense Account for Sin." By a compositor's blunder *sin* was changed into *tin*, and the announcement of that metal as the subject of a religious discourse excited such interest and curiosity that, when Sunday evening came, the church was crammed, and hundreds were turned away who could not find standing room inside.

The following dialogue, it is said, actually took place, a short time since, between a visiting examiner and a pupil in a school near Salisbury England:

Examiner—"Now, the first boy in the grammar class."

First Boy—"Here I be, sir."

Examiner—"Well, my good boy, can you tell me what vowels are?"

First Boy—"Vowls, sir? Yes, of course I can."

Examiner—"Tell me, then, what are vowels?"

First Boy—"Why, vowls be chickens!"

It was customary in some parish churches for the men to be placed on one side and the women on the other. A clergyman, in the midst of his sermon, found himself interrupted by the talking of some of the congregation, of which he was oblig-

ed to take notice. A woman immediately rose, and, wishing to clear her own sex from the aspersion, said, "Observe, at least, your reverence, it is not on our side." "So much the better, good woman, so much the better," answered the clergyman; "it will be the *sooner over*."

A sign in a neighboring city reads, "Hickre nuts for sail." An intelligent old gentleman says he don't see any joke in it, except that the fellow has spelt "nuts" with one t.

A fashionable young man lately presented his sweetheart with a string of pearls. As she hung them joyously around her neck, a cloud came over her brow, and she cried: "Beloved, do not pearls betoken tears?" "Nary tear," was the response, "them's imitation."

A traveler called lately, about nightfall, at a farmer's house near Albany. The owner being from home and the mother and daughter being alone, they refused to lodge the wayfarer.

"How far, then," said he, "is it to a house where a preacher can get lodgings?"

"Oh, if you are a preacher," said the lady, "you can stay here."

Accordingly he dismounted, deposited his saddle-bags in the house, and led his horse to the stable. Meantime the mother and daughter were debating the point as to what kind of a preacher he was.

"He can not be a Presbyterian; for he is not dressed well enough."

"He is not a Methodist," said the other; "for his coat is not the right cut."

"If I could find his hymn-book," said the daughter, "I would soon tell what sort of a preacher he is." And with that she thrust her hand into the saddle-bags, and, pulling forth a flask of liquor, she exclaimed, "La, mother, he's a Hardshell Baptist!"

OUR WORK.

A Christian Educational Monthly.

D. J. EVANS and T. C. SMITH, Editors.

Prof. B. F. McHENRY and Rev. J. J. SUMMERBELL, Associate Editors.

EDITORIAL NOTES.

SATURDAY.—Many do not know why Saturday is a holiday to the students of nearly all American colleges, and for the benefit of those who do not, we shall briefly explain. It has become the custom of Protestant people to observe Sunday, not as a day of absolute rest, but as a day of religious exercises. And to the devotional the strain on the mind is greater on Sunday than on any other day. The person that, week days, performs manual labor, may engage in religious worship on Sunday and at the same time rest himself; for the weariness caused by manual labor does not effect the mind as much as it does the physical system. And mental exercises, during one day, do not, to a great extent, weary the muscles. But the student who, during the week, performs mental work can not well rest his mind by engaging on Sunday in religious exercises. Hence Saturday is given him in order that he may rest his mind. And Sunday is given that he may worship God. The duties of the Sabbath are twofold—resting and worshipping. Hence the student has two days for that purpose. There is no obligation, except the obligation imposed by the laws of health—to observe Saturday. But municipal and moral law make it binding on one to observe the Sabbath. From what has been said, the duty of the student is evident. His rest on Saturday is required by the laws of health; his service on Sunday by the law of God. "Thou shalt not work." If you plow all week, do

not plow on Sunday. If you trade all week, do not trade on Sunday. Do you teach arithmetic, or Latin, or chemistry all week? Do not the same on Sunday. Do you study your lessons all week? Should you also study the same on Sunday?

E.

LITERARY CONTEST.—The benefit that a school derives from its literary societies is very great. We claim that nothing is of greater benefit to a college than one or more societies, under the control of the advanced students. The love for one's *alma mater* is greatly increased by his love for the society of which he was a member while a student. But, above all, the exercises in which one engages and the experience derived therefrom while in the society is of incalculable benefit to the student. And we shall also say that two societies are better than one, and where the number of students is great the number of societies should be also proportionally great. While students possess human nature they will be governed by the circumstances that govern other people. One of the circumstances that incite a human to action is emulation. And there is no surer way to arouse the energy of young men than giving them a chance to compete for laurels. We see this in our college. At the close of every term our literary societies give entertainments: and a great effort is put forth by each in order that its entertainment excel the other's. Now, we propose what will still further increase the efforts of each by giving a more tangible reward than the mere praise of the audience. Let each society appoint an essayist, a debater, and an orator. Let the essayist and orator choose their own theme, and let the debaters select their own question. At the close of the spring term let an eve-

ning be appointed for their exercises. Then, from the faculty, or from learned persons present during commencement, let each society appoint one or more judges, and let these appoint an odd one. It will be the duty of the judges to grade each performer on delivery, gesticulation, syntax, and rhetoric; and in the debate, also on arguments, and, finally, on style. And it will also be the duty of the judges to sum up the grades and announce the name of the society that has received the highest grade. Then let some one or more magnanimous persons, who are interested in the societies or in the college, contribute a prize to the society receiving the highest grade. It seems to us that ten dollars could be very easily contributed; and, with a little effort, twenty, and even forty, dollars can be given. This money would be a pecuniary gain to the society which receives it, and the effort put forth will be beneficial to each. To show that we are in earnest, we bind ourself, as one of four, to give ten dollars to the winning society at the next commencement. Who "will back us out?" But, in case no money is contributed, such a contest, we claim, would be a stimulus to the societies. E.

SECRET SOCIETIES.—In most of the colleges in America secret societies exist among the students. These have caused much annoyance in some institutions, and in some colleges they are formidable enough to defy the faculty's authority. In many colleges every student that is matriculated promises never to join himself to any of the secret organizations. Notwithstanding the promise, it is a known fact among the fraternities that their chapters are often stronger in the institutions in which they are prohibited than in others. From this fact the propriety of se-

eret societies has become the theme for discussion in faculty, trustee, and college meetings. Some favor such fraternities because they enable one "to be brought out" more conspicuous than he could be of his own accord. And notoriety, however small, is a great stimulus to activity. And thus by increasing his activity secret societies are very beneficial to the student. On the other hand, it is claimed that such societies foster clanishness and partisanship, and that they destroy the feeling of general socialness; also, that they impose many arduous duties, and make of the student great demands, for the performance of which he must devote time and energy that the studies of the course demand. From personal knowledge we assert that some secret societies in some institutions are of incalculable benefit to the student. And, further, we also know that the same fraternities in other institutions and other organizations in every college are of incalculable injury. We do not think that all fraternities should be condemned and interdicted because some or even the majority are pernicious. But we will know that the faculty which might undertake to admit the beneficial and prohibit the injurious, would bring itself into contempt. And there is no safer way than to prohibit all alike.

HAVE SOMETHING TO SAY.—Always have something to say when you write or speak. Have that something arranged in a methodical way, so that it will have beginning, continuation, and ending. Let every sentence have a hard, metallic ring. This they will get by clear, brief statement, and the use of as few long words and superlative adjectives as possible. Strike out, condense, abridge, and shorten in every lawful way, but always keeping your

eye upon the mark. A straight line, in thought as in space, is the shortest distance between two points. Employ only such figures of speech as occur to you in the natural development of your subject, and do not get them mixed. We heard a good, pious minister, in his earlier days, speaking of the wickedness of a certain place, say: "It is a stench in the eyes of the nostrils of God." Illustration is sharpness, directness, and fixedness of thought. Like the arrow, it must have the first to pierce through resisting objects, the second it obtains when feathered and balanced accurately, and the third is secured by the barbs, which permit it to pass into, but prevents it being withdrawn from the object.

OUR EXCHANGES.

Through the kindness of ex-Professor Watson, the *Hoopeston Chronicle* makes its weekly visits to the reading-room with great regularity. It is a very interesting paper for every one, having locals and news and literature of the very best. An undoubted compliment was paid it a few weeks ago, by a student copying an article from its columns, *verbatim et literatim*, and reading it for an essay before the second division. Was it a case of mistaken identity? of clairvoyance? or was it prompted by extreme consideration for the talent of the editor on the part of the plagiarist?

The *Herald of Gospel Liberty*, under the control of Dr. Summerbell, as editor and publisher, bids fair to make several strides onward. We hope he will succeed so well that the association will walk out of debt, the list of subscribers stride up to ten thousand, and so many friends will be marshalled to the help of this, the oldest religious newspaper of the world, that it will go forth conquer-

ing and to conquer. We are well pleased, and look for even better things when the doctor gets a part of his load shifted off to other's shoulders.

"Old men for counsel; young men for war." So runs the adage, and 'tis a general judgment of common sense. Age must not run; but if a man does not have to be awake, and in a state of extreme activity, to preach to two city congregations, to edit a large weekly religious newspaper, and to oversee the business of an association having a trade of from \$30,000 to \$50,000 per year, then we have no conception of the amount of work needed to keep some men busy. We call for a division of labor, and a consequent lengthening of life.

Among our exchanges known as college papers, we consider the *Oberlin Review* and the *Earlhamite* probably the best, taking into consideration all of the elements that compose a good college paper. But not far behind are many others, foremost of which we look with pride upon the exponent of our *Alma Mater*, the *College Mirror*. The *College Message* is a good paper. Its literature manifests more culture than that of most of its fellows. We hail with gladness such expression of culture and liberality from those who, in the future, will be peers in the Romish Church. Our knowledge of the church and its sentiments we have hitherto learned from history, and from the ignorant Irish element, and from their often vicious priests. But we admire the tone of the *College Message*. Since our last notice we have also received the *Ohio Educational Monthly*, *The Simpsonian*, *Yale Literary Magazine*, *Youth's Companion*, *The College Herald*, *Parents' and Teachers' Monthly*, *Qui Vive*, *Indiana State Journal*, *Lawrence Collegian*, *The Central Ray*, *Our Monthly*, etc.

NEW PUBLICATIONS.—The year 1877 has become remarkable, in a local way, on account of the new papers started by individual enterprise among and in behalf of the Christians.

First, we received the *People's Home Journal*, H. Y. Rush, editor: a very neat and attractive paper in appearance, and filled with spruce and trim articles, each of good spirit and unobjectionable moral. If we may be permitted to make a criticism on the work of so estimable a brother, an editor of so large experience and unqualified success, we would say it struck us as being *too nice*. When a boy, we used to dislike to see one of our playmates come to make us a visit in his best dress. We knew then that there would be no fun about there, only at a reckless extravagance, and perchance a whipping for being so naughty as to plaster each other with mud. And the feeling with which we handled the *Journal*, so new and nice, made us feel it was only to be looked at, not handled. However, on reading it, we felt more like loving it, and asking it to come again, looking just as sweet as it pleased—and that we do now, very heartily.

Hardly had we become acquainted with this new comer, ere we were startled by another familiar salutation, and *The Christian Age*, in true Hoosier style, walked into our sanctum, took off its coat, as much as to say, "By your leave I think I will stay here." We asked it, "What news?" and for nearly an hour it ran on, and told us how the work goes bravely on in northern Indiana, of many brethren whose names were very familiar to us, and to hear of whose prosperity very much delighted us. And then we turned to Publisher's Department, and found that Bro. D. W. Jones, of Ft. Wayne, is editor and publisher. As Bro.

Jones knows how to wield the pen, and is, moreover, a practical printer, he has issued not only a very neat, but also a very newsy paper.

Last and least comes *The Christian Church*, published by Elder I. C. Tryon, of Eddytown, New York, devoted to "Charity, Liberty, Unity, Progress."

These three all came in the spirit of Christ, with fraternal greetings, and each one seemingly anxious that the others should have room. So may it continue. Let every light be kindled by which the way of truth may be illuminated; but let all our lights be kindled by the Sun of Righteousness, whose beams are healing, and from which all life-giving lights borrow their rays. S.

OUR BOOK TABLE.

The new translation of the Bible, which is in progress, is in some places very different from the version that we now have. In the latter, the seventh verse of the thirtieth chapter of Isaiah reads thus: "For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this, Their strength is to sit still." In the new translation the verse concludes thus: "Therefore I cry concerning them, Arrogant and slothful."

MOODY AND COOK.—Boston is more fortunate than many cities. Its great self-importance has caused many who think that the power of Moody lies in his oratory to doubt concerning his success in the "Hub." But it seems that at no place has he been as successful in gaining the hearts of the hearers as at this "learned" city. Mr. Moody was very happy, intentionally or under the influence of the Holy Ghost, in his first address, when he exclaimed that "God could shake Boston like a mother could shake her baby." A very ten-

der, but an ample shaking would a mother give her child. The Bostonians are intelligent people, and wherever intelligence prevails, there religion finds ready reception. But Moody is not the only orthodox evangelist that attacks Boston. While he attacks them by preaching the necessity of religion, and the way in which salvation may be found, Rev. J. Cook attacks them from another quarter, by reasoning the necessity of salvation, and that it is found through Jesus, our Lord and Savior. Cook's noon-lectures are philosophical and exceedingly interesting. In his lectures he reviews the theology of Theodore Parker. Crowds gather to hear him, and he manipulates the old orthodox ideas in such a novel way that he evokes frequent outbursts of applause from the audience. As far as we have read, his arguments seem to be unrefutable, and he demolishes Theodore Parker. He does this by attacking Parker's untenable points, rather than by the force of his own arguments.

SCIENTIFIC NOTES.

In November last a new star suddenly appeared in the "Swan." It was not seen on the 20th, but on the 24th it was a star of the third magnitude. It gradually waned, and by the 8th of December it was only of the sixth magnitude. By means of the spectroscope it has been ascertained that this star is a sun, containing the same elements that our sun contains. Astronomers account for its appearance on the hypothesis that its photosphere is inflammable, and from some cause it took fire, producing, as a matter of course, such an increase of its light as would make it apparent to us; and when this was burned down, the light would likewise diminish. This is

not the only case recorded where stars suddenly appear, or become of greater magnitude, and afterward wane. Such phenomena occur ten or twelve times in a century, which is not very often when we consider that there are millions of stars visible to the telescope. All the necessary elements for a similar catastrophe in our solar system are at hand within our sun. The spectroscope proves that our sun's photosphere is the inflammable hydrogen, and the straying of a wayward comet or of a meteorite might bring in its train conditions of a fearful conflagration. True, the chances are few that such a thing may happen, but it is as liable to happen with our luminary as it happened with the sun in Cygnus. What would be the result? What would be the result if the light of the sun, and therefore the heat, would increase eight hundred times its present brilliancy and strength? Such an increase is known to have occurred with other suns. We presume that in case such a catastrophe be our lot, the prophecy of Apostle Peter would be fulfilled, and the heavens will pass away.

QUERIES.

HOOPESTON, ILL., Feb. 11, 1877.

EDITORS OF OUR WORK:—I send you two algebraic problems that I would like to see published in OUR WORK. To the reader sending the neatest and best prepared paper containing the correct solution of the first problem, I will send the *Hoopes-ton Chronicle* for one year free; for the best paper containing correct solution of second problem, I will give one dollar. L. F. WATSON.

ALGEBRAIC PROBLEM, No. 1.

Given Z equal to the sum of three quantities, of which the first is inva-
riable, the second varies as X , and the third varies as X^2 . Also, when

$X = 1, 2, 3$; $Y = 6, 11, 18$, respectively: find Z in terms of X .

ALGEBRAIC PROBLEM, No. 2.

Find the values of X and Y from the following equations:

$$(X^6 \text{ plus } 1) Y = (Y^2 \text{ plus } 1) X^3, \\ (Y^6 \text{ plus } 1) X = 9(X^2 \text{ plus } 1) Y^3.$$

We would like to see who can send the simplest analysis of the following examples:

1. How many thirds in nine-fifteenths? 2. How many fourths in eleven halves?

We desire the solution to have two special merits, viz.: that it be so clear as to be readily understood by a pupil who has studied only the fundamental rules; that it be so simple that pupils may readily follow it in the analysis of similar problems.

COLLEGE LOCALS.

Last Saturday evening we visited the societies. The Linconia is certainly very prosperous. We were pleased to see the young members punctual in performing their duty. That is right, ladies and gentlemen, be eager to excel in your society exercises. Mr. C. S. Wasson presided with dignity.

The Franklin Society is always sure to succeed under the leadership of such gentlemen as Prof. Morgan, A. A. Holmes, Knode, Myers, and the Finley brothers. The members are succeeding to liquidate the debt which was incurred in furnishing their new hall. The meetings of the society are generally interesting, and during miscellaneous business the members become, sometimes, acrimoniously energetic. "Keep your temper," ladies and gentlemen. However, John Finley, the president for this month, is like cool water on a feverish brow.

In speaking of societies we would suggest that the president have the authority to fine members for misde-

meanors. The effect will be more powerful to abolish annoyances than by bringing charges through the prosecutor.

COLLEGE PERSONALS.

Mr. and Mrs. Buzan have changed their place of residence, having removed from Washington, Davies Co., to Merom. This is a good acquisition.

Information from a reliable source has reached us that A. C. Chenoweth, formerly a student of U. C. College, is married to Miss Rosa Thomas. The happy pair live on their farm near Hollandsburg, Ohio.

Ruddle Bros. have sold out their drugs and store-house to Mr. Wm. Willis. They go to Robinson and open out on south side public square with a new and immense stock of goods. These two boys, Talmon and James, came to Merom as students, located here, have been in business here for several years, and their absence will be felt very much. We wish them great prosperity and believe they will achieve it.

IN MEMORIAM.

"Leaves have their time to fall,
And flowers to wither at the north
wind's breath,
And stars to set; but all—
Thou hast all seasons for thine own, O
death."

ARTHUR S. BELL.

A fellow-student of other days; a member of the Glee Club, disbanded in '65, and the first to break the Round Robin then made by them; a genial companion; a firm, true friend, and, we trust, a fellow-servant of them that keep the sayings of the Book; a lawyer by profession, and a citizen of Kokomo, Indiana, at the residence of his brother, Milton Bell, on the 15th day

of February, 1877; aged 32 years, 1 month, and 10 days, of a lingering consumption,

DIED,

and rests in peace.

Death has again entered our social circle and laid his icy hand upon one of our number. It seems hard to see the young cut down in the vigor and strength of manhood, but such is the Divine decree, and we feel inclined to bow our heads and exclaim, "Thy will, O Lord, be done." No doubt it will be sad news to many of the readers of OUR WORK to learn that Barton Stone Thompson departed from this life January 24, 1877. The deceased was the son of Richard L. and Phebe J. Thompson. He was born in Darke County, Ohio, August 24, 1854. Fourteen years ago his parents moved to Merom, Sullivan County, Indiana, for the purpose of educating their children. At a very early age Barton, or "Tonie," as he was familiarly called by his associates, was placed in school at Union Christian College. He was considered by all who knew him to be a very apt and energetic student, and to possess an extraordinary mind for one of his age. He commenced the classical course and would have completed it in his nineteenth year had not the partial failure of his health caused his parents to take him from school, but not until he had completed the Freshman year. He then spent one season at Richmond, Indiana, and in Ohio in the sewing machine business. In the spring of '73 he returned and again entered college, remaining, this time, only one term. In '74 he went to Colorado and remained there till after the death of his brother Isaac, the latter part of the same year. We next find him studying law under G. W. Buff of Sullivan, where he remained till his rambling disposition again called

im to the west—this time to Arkansas. About a year ago he returned and remained at home on the farm with his father till a few months ago. He then engaged a school in Crawford County, Illinois, near his sister's, Mary Trimble, which he taught up to within a week of his death. His disease was pneumonia. He remained conscious to the last, and did not seem to fear death. He said that his life had not been perfect, but that his heart had ever been fixed in its determinations to be a Christian. He left sufficient evidence for us to believe that he is accepted among the redeemed. He was a worthy member of the Franklin Society, and makes the fourth one that has been taken from the ranks of our band in a little over one year. He was a free-hearted, generous young man, respected and loved by all. His loss will be felt by kindred and friends. But he is gone. No more will we greet his welcome smile; no more will we grasp his friendly hand. He sleeps beneath the sod, and so let him sleep till the resurrection morn shall awake him to join the ransomed hosts of God.

J. MYERS.

[This poem, written by Mrs. Mary Buzan, the only sister of Miss Mellie Smith, whose death was mentioned in our last number, we publish by request.—Ed.]

Oh, where is sister Mellie?

She is with the angel band;
She has gone to dwell with Jesus,
To roam the better land.

Yes, in the fields elysian,
Where joy forever flows;
There dwells her deathless spirit,
Nor sin nor sorrow knows.

She stands among the harpers,
Who fill the courts above;
She sings the joyful anthem
Of sweet redeeming love.

And there the blessed Savior
Shall lead her by the hand
To streams of living waters,
Which lave the heavenly land.

For he, the gentle Shepherd,
Shall call his sheep by name;
And safely in his bosom
Enfold the tender lamb.

Then dry thy tears, fond mother,
Thy child does live again,
And in those happy mansions
Is free from every pain.

For in those shining regions
Hath Christ prepared a home
For all his faithful children,
And there they all shall roam.

WEAUBLEAU INSTITUTE.

Weaubleau City, Mo., March, 1877.

WILLIAM J. HAWKINS, Local Editor.

[All students and friends of Weaubleau Christian Institute, who desire that their whereabouts and labor may be known to the readers of OUR WORK, will please contribute to this department. Any original production that you think will interest or profit our readers, or even a letter telling us where you are and what you are doing, will be gladly received, and will be given due attention. Address Wm. J. Hawkins, Weaubleau City Missouri.]

LOCALS.

Men are here almost daily, wishing to rent farms near the institute.

The normal class is attended with interest by those who purpose teaching.

Fifty-four students enrolled this term. Three have stopped on account of sickness.

English Grammar is studied with increased interest this term, especially sentence analysis. There are twenty members in each class.

The professor has purchased a new programme clock. We presume it will work admirably when he gets

it started to running. So far it has refused to move a wheel. He says it is insured. Guess it is—not to run.

Base ball is all the go, during recreation hours, with most of the young men. We think it would be well for all to take part in this physical recreation. However, it seems that some can not overcome their affinity for the school-room during recreation hours.

The society is well attended now. The exercises are interesting and profitable. Every thing of a low-toned or frivolous character is discarded, the main bent being for something elevating and ennobling. "Should the United States Judiciary be elected by the people?" was discussed on the 2d inst. with much zeal, the arguments being adduced with a force that would have done honor to a legislative assembly.

The public entertainment given by the society on the 26th of last month, was a success. The room was crowded with spectators. The exercises showed taste, skill, and abor in their preparation. The exercises were introduced by a few appropriate remarks from the president *pro tempore*; following was music by the choir, led by Mr. M. F. Butler. Debate: "Is nature more pleasing to the eye than art?" Affirmative—Mr. W. Hawkins and Miss V. V. Sindow. Negative—Mr. J. S. Sindow and Miss. T. L. Cooley. Much credit is due the ladies for the able manner in which they delivered their arguments, which not only showed great originality, but contained deep and pointed thoughts. The declamations and essays which followed were well prepared and ably delivered. The only thing to detract was the unnecessary length of several declamations, and also some of the essays. The vocal mu-

sic which interspersed these was of choice selections. The "paper" contained the wit and humor of the exercises; also, some able communications, and a very pithy article on woman's rights. Mr. Butler then gave a short oration. Subject, "The Sun." This contained many scientific facts concerning this grand luminary, showing that his mind had been peering far into the realms of unbounded space. After listening to the soft tones of "Good-night," by the choir, we were dismissed by the president. We think that all returned home feeling "that it was good to be there."

PERSONALS.

The Mallory brothers are each again teaching in adjoining districts in St. Clair County. Their success is remarkable.

Our old friend, Dr. E. T. McKim, visited the institute a short time ago. He is working at the profession of dentistry. He still remembers his school relation to Weaubleau.

Miss Candace Barns, who commenced the academic course last year, is now Mrs. L. R. Dunn. We congratulate them both, with the full assurance that while one provides the comforts of life, the other will not fail to adorn and beautify home with those pleasant attractions which alone can make life's journey one round of ceaseless pleasure.

BRAVERY.—From the time the understanding in the youthful mind is sufficiently developed to appreciate the good, the beautiful, and the brave, until it takes its exit hence, a love for bravery, and a desire to be thought brave, is encouraged and cultivated by all. Alexander was brave because he dared to drink more wine than

ther men. Arnold was brave enough to sell his country's trust. Burr was brave enough to challenge Hamilton. Judas to betray his Christ. Such men dare not call themselves other than brave. And his sophistry is the wisdom of hundreds whose names are recorded by historians. And this is bravery! Never was a term more abused, or less misused. Reasoning thus, we are led to the conclusion that many men do the most cowardly of acts, that men may call them brave; and men generally careless of what it takes to constitute true bravery grant them the name.

Now, cowardice must have its place; and it certainly is cowardly to do wrong. Summing it up, we have this: It is brave to do any thing, so it be daring. Hence, it is brave to do right, and it is brave to do wrong; it is cowardly to do right, and it is cowardly to do wrong. Things equal to the same thing are equal to each other. Conclusion—it is brave to be cowardly.

From this contradiction of terms, what a lesson here for all to learn. That is a daring man who is a friend to your face, but when your back is turned tries to lower you in the estimation of others, in order to gain his own selfish ends; but is he a brave man? But that man is truly brave, who works to better the condition of his fellow-men; that man who rights the wrong, who reconciles the unreconciled, who finds the lost, and who holds a lamp in dark places, whose interests are their interests, whose sorrows are their sorrows, and whose joy is their joy; that man who works for that union of hearts, feelings, and purposes, who molds, rivets, and binds the minds of millions until they bow or stand in truth and right at his command—such are the truly brave.

A. MURPHY.

CHRISTIAN BIBLICAL INSTITUTE.

Stanfordville, New York, March, 1877.

W. T. Mills, - - Local Editor.

LOCALS.

A historical society is being talked of among the students, the object of which will be to take charge of any matter likely to be of interest to our school or people.

The evening lectures of Dr. Craig, and the exercises of our literary society, were suspended during a series of meetings in Bro. Putnam's church, but are again resumed, the one being as interesting and instructive as ever, and the other re-opening with promise of returning to its former place of interest in discussions, orations, reviews, etc.

PERSONALS.

Bro. E. D. Hammond supplied Elder Peak's church at St. Johnsville, N. Y., on the 11th of February.

Bro. F. O. Dickey expects to return to Michigan to spend vacation, and Bro. S. Q. Helfstien to Iowa for the same purpose.

Sister Haley is engaged in a protracted effort with her church at Clove Hollow. Bro. Bostwick was with her two Sundays.

Elder M. Summerbell was at the school a short time near the close of fall. His lectures were, as usual, entertaining and instructive.

Bro. S. M. Shinkle has returned to his home in Ohio. He left behind him our regrets for his loss, but took along with him our best wishes for his future.

Elder Wm. Lane, of Hartford, on the evening of February 13th, gave, in a lecture at the Institute, many incidents of interest in the early history of our organization.

STARKEY SEMINARY.

Eddytown, N. Y., March, 1877.

Prof. R. D. EVANS, A. B., Local Editor.

[Contributions to this department are earnestly solicited. Any bit of information concerning an old student or a former teacher, will be most welcome, if addressed to R. D. Evans, Eddytown, New York.]

LOCALS.

January 24th a donation was given to the pastor in the seminary chapel, the proceeds netting \$56.40.

The literary societies are both doing well this term. The Emersonian numbers twenty-four members, and the Adelphian seventeen. Both are meditating public entertainments at the end of the term.

The two rhetorical exhibitions for the first half of the term took place January 29th and 31st respectively. The attendance at the latter was particularly large, and embraced an unusual number of former students. So many old familiar faces were among the audience that, at the conclusion of the entertainment, the hand-shaking and kissing (the latter among the ladies) made the occasion seem almost like a reunion.

"With bells on her fingers and rings on her toes,
She shall make music wherever she goes."

That means our Glee Club, for we have one. We organized it the other day, and we are practicing daily. Mr. H. B. Freeman is our president and Mrs. J. J. Wade our organist. The club now embraces eight members, and, though small, is a very vigorous infant, and certainly has no difficulty in making itself heard.

The winter in this section has been unusually characterized by the prevalence of sickness. Our school has not been untouched: but a considerable number of the students have

been attacked by the prevailing complaints. Our preceptress was one of the first to suffer. Happily in no case has the illness been severe or dangerous, and we are able to congratulate ourselves on being more fortunate than some of our neighbors.

The teachers' association of Yates County held its last monthly meeting here on Saturday, the 3rd ult. The attendance was not large, but the session quite interesting. Among the subjects discussed were the "Phonetic Method of Teaching Spelling," "Map-Drawing," the question of "Compulsory Rhetorical Exercises in District Schools," and others of interest to teachers. On the evening before the meeting of the association Prof. Winters, of Cook Academy, New York, delivered a lecture on "Modern Rome," illustrating it with numerous fine views of the city and objects of interest in it.

In order to put to profitable use the unoccupied Friday evenings, a number of students have organized a reading circle, which meets weekly in recitation room No. 64. The plan is to become acquainted with standard literature by reading, each evening, some work, generally a poem of established merit. The association is prospering well, and we expect it to do much to awaken a refined taste in reading. There have been read, thus far, "Snow-bound," "Miles Standish," and "The Princess."

Sold—those ladies who visited a class while it was engaged in a written examination. After attentively watching, for some time, the swiftly moving pencils of the students, they concluded that the subject had no interest for them, and they sought a class-room where they would be likely to find more entertainment.

Elder I. C. Tryon has, in addition to his other duties, embarked in a

ew enterprise—the publication of a paper. It is a monthly sheet of very neat appearance, devoted to the denomination and its schools, is animated by an excellent spirit, filled with valuable matter, and is issued at the rate of twenty-five cents a year. The first number has appeared, and fulfills well the promise of the prospectus. We wish Brother Lyon all success in his undertaking.

Starkey Seminary has always cast its influence strongly for temperance, but recently a movement has been directly inaugurated in the cause. At the instance of Commissioner Van Tuyl, who has been organizing in the common schools of the county a temperance society called the "Legion of Honor," a similar organization has been started here. Its object is to encourage total abstinence, and its meetings, unlike those of other temperance societies, will be open to the public. The preliminary meeting was held on the 10th ult., and the final organization effected on the 12th. We number at present but twenty members, but look confidently for a speedy increase.

PERSONALS.

Miss Anna C. Anderson, '76, has a fine music class in New Jersey.

Miss V. A. King, '76, is teaching school among the Green Mountains.

Geo. M. Emmans, '76, is reading law in Newton, N. J.

Albert Beahan is studying medicine in Watkins, N. Y.

Ed. Cornell, we understand, is preparing to enter Lewisburg University.

E. H. Wilson, of '76, has been reading law during a part of the

winter. He is proposing to go to college in the spring.

Miss Sallie F. Waite, our former teacher of painting, is pursuing the study of her art under the tuition of a Brooklyn artist.

Mr. Wm. F. Van Tuyl, the school commissioner of Yates County, in his travels finds his way to our doors quite frequently, and is always welcome. He has several times complimented the school in high terms.

DIFFICULTIES AKIN TO IMPOSSIBILITIES.—Had it been so arranged that we could have sufficient time to prepare for the work demanded of us, and, while performing it, if circumstances would enable us to do it in the best possible manner, life, instead of being the wear and tear of existence that it is, would be comparatively easy, and work would be considered a pleasure. At present the greatest amount of work we perform is done when we seem to have scarcely time for thought, and when circumstances are such as to render it nearly impossible. When all the faculties need to be at their best, the judgment unbiased, the brain clear and active, some circumstances will occur which will arouse angry feelings and so disturb the equilibrium of the mental powers—some thwarted anticipation cloud the intellectual sky; while the task demands present performance, regardless of the ability or inability of the person at whose hands the work is required. Fear, doubt, and worry are the greatest hindrances that we have to the successful performance of any task. If the faculties can be held calmly to their work, the feelings kept in their proper places, the will firm, and confidence in one's self unshaken, success is assured. A machine, in order to do the best work in the least time, must be kept in good condition, or its force will be nearly all

consumed by friction. So, if the human machinery be out of order, doubt and fear corrode the faculties, and the oil of self-confidence be wanting, what, under favorable circumstances, would be easy of accomplishing becomes impossible.

"A great amount of good work is done by men and women so overburdened with perplexity, with sorrow, with poverty, with sickness, that if they stopped to take an inventory of their powers and the obstacles in their way, they would have no heart to undertake what is set them to do." Nor does their work show any signs of the unfavorable circumstances under which they were performed. Ministers preach, orators speak, and editors write, no doubt, with aching heads and trembling limbs, but from their productions no one can trace any sign of physical inability.

In the quiet walks of life men and women work steadily and well, though bearing heavy burdens of pain, weariness, and care, and when the task is done naught remains to testify that in "trembling and weakness" it was performed. It is very easy to say that one should not overtax his strength, that one should not draw upon to-morrow for the expenditures of to-day, but when necessity presses its claim, theory flies on wings of wind, and nothing but practical work will answer the demands of the hour. Especially is this true when time passes so rapidly that only time for forty minutes is left to the hour.

BELLE COLLUM.

PUBLISHER'S NOTES.

Subscribe for *OUR WORK*! Subscribe!

Owing to the distance to the printer's, we are unable to get proof-sheets of the magazine. The result is that mistakes will occur. In our last

issue the word "Entozoans" read "Eutozoans." In the December number, a poem by Mrs. Mary E. Fish, headed "Loving the Lord," should have been headed, "Sowing the Seed."

We are very thankful to our patrons, exchanges, and friends, who have commended or criticised *OUR WORK*. We do the best we can under the circumstances.

We have on hand back numbers of *OUR WORK*. Those who have failed to receive any number can obtain it by sending us word. Also, those who have subscribed for only a part of the year, would better have a full volume.

Our volume is drawing to a close. Two more numbers will complete it. And it seems to us that *OUR WORK*, or a similar publication, is needed in our schools. The work may be in the wrong hands; but some one should publish an educational magazine among the Christians.

In this number we have introduced a somewhat new feature. We refer to the problems and examples that have been given for solution and analysis. We would be very glad to receive similar questions from any of our subscribers. This column can be made interesting. Questions in Arithmetic and Grammar will be interesting to all.

All who contemplate purchasing a piano or organ, who want excellence of tone, combined with beauty of construction, and who want an ornament for a parlor, church, school-room, lodge, or reception-room, and who admire business promptness and fair dealing, can secure all these by addressing the celebrated manufacturer of organs and pianos, Daniel F. Beatty, Washington, Warren County, New Jersey, U. S. A. (See his advertisement on another page.



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